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CONTEMPORARY ISSUES

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MARRIAGE AND DIVORCE

POLYGAMY

Muslims are often accused of being promiscuous because polygamy is legal in Islaam.

1. Islaam did not introduce polygamy. Unrestricted polygamy practiced in most human societies throughout the world in every age. Islaam regulated polygamy by limiting the number of wives and establishing responsibility in its practice.

2. Monogamy of the West inherited from Greece and Rome where men were restricted by law to one wife but were free to have as many mistresses among the majority slave population as they wished. In the West today, most married men have extramarital relations with mistresses, girlfriends and prostitutes. Consequently the Western claim to monogamy is false.

3. Monogamy illogical. If a man wishes to have a second wife whomhe takes care of and whose children carry his name and he provides for he is considered a criminal, bigamist, who may be sentenced to years in jail. However, if he has numerous mistresses and illegitimate children his relation is considered legal.

4. Men created polygamous because of a need in human society. There is normally a surplus of women in most human societies.[1] The surplus is a result of men dying in wars, violent crimes and women outliving men.[2] The upsurge in homosexuality further increases the problem. If systems do not cater to the need of surplus women it will result in corruption in society. Example, Germany after World War II, when suggestions to legalize polygamy were rejected by the Church. Resulting in the legalization of prostitution. German prostitutes are considered as workers like any other profession. They receive health benefits and pay taxes like any other citizen. Furthermore, the rate of marriage has been steadily declining as each succeeding generation finds the institution of marriage more and more irrelevant.

5. Western anthropologists argue that polygamy is a genetic trait by which the strongest genes of the generation are passed on. Example, the lion king, the strongest of the pack, monopolizes the females thereby insuring that thenext generation of lion cubs will be his offspring.

6. Institutional polygamy prevents the spread of diseases like Herpes and AIDS. Such venereal diseases spread in promiscuous societies where extra-marital affairs abound.

7. Polygamy protects the interests of women and children in society. Men, in Western society make the laws. They prefer to keep polygamy illegal because it absolves them of responsibility. Legalized polygamy would require them to spend

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[1] Russia: 46.1% male to 53.9% female; UK: 48.6% male to 51.5% female; USA: 48.8% male to 51.2% female; Brazil: 49.7% male to 50.27% female (*The New Encyclopaedia Britannica,* vol. 17, pp. 34, 270, 244). Exceptions in China and India due towide-spread infanticide on a national scale.

[2] According to the Center for Health Statistics, American women today can expect to live to be77.9 years old, while men can only expect to live to70.3.

on their additional wives and their offspring. Monogamy allows them to enjoy extra-marital affairs without economic consequence.

8. Only a minority will practice polygamy in Muslim society. In spite of polygamy being legal in Muslim countries, only 10-15% of Muslims in these countries practice polygamy. Although the majority of men would like to have more than one wife, they cannot afford the expense of maintaining more than one family. Even those who are financially capable of looking after additional families are often reluctant due to the psychological burdens of handling more than one wife. The family problems and marital disputes are multiplied in plural marriages.

9. Conditions have been added for polygamy in many Muslim countries. For example, in Egypt, the permission of the first wife must first be obtained. This and similar conditions are a result of colonial domination. No woman in her right mind will give her husband permission to take a second wife. Such a condition, in fact, negates the permission given by God in the Qur'aan.

10. Others have accepted polygamy on condition that it not be for "lust". That is, if the wife is ill, or unable to bear children, or unable to fulfill the husband's sexual needs, etc., taking a second wife is acceptable. Otherwise it becomes "lust" on the husband's part and is consequently not acceptable. The reality is that "lust" was involved in the marriage of the first wife. Why is it acceptable in the case of the first and not the second? As has already been pointed out, men are polygamous by nature. To try to curb it by such conditions will only lead to corruption in society.

11. Feminists may object to this male right by insisting that women should also be able to practice polygamy. However, a woman marrying four husbands would only increase the problem of surplus women. Furthermore, no child would accept his or her mother identifying the father by the "eeny meeny miney mo" method.

12. The question which remains is, "If God is good and wishes good for His creatures, why did he legislate something which would be harmful to most women?" Divine legislation looks at the society as a whole seeking to maximize benefit. If a certain legislation benefits the majority of the society and causes some emotional harm to a minority, the general welfare of society is given precedence.

ARRANGED MARRIAGES

Muslims are often accused of forcing their daughters into marriage

1. Islamic law requires that females must give their permission before they are married. Prophet Muhammad (ﷺ) said, "*The permission of virgins should be taken and their silence is their consent.*"[3] On one occasion a woman came to the Prophet (ﷺ) and informed him that her father had married her off without her permission. He offered to annul her marriage, however, she did not accept his offer saying that she only wanted to confirm her right. A previously married woman has the right to choose for herself.

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2. Muslims are encouraged to help their children find suitable marital partners since males and females are raised separately in society. Women are spared having to look for their own mates.

3. From a Western perspective, where teenagers are often required to leave home and go out to work and look after themselves, it would seem ludicrous for parents to later on suggest whom they should marry.

4. It has become a practice among some Muslims to force their children to marry their cousins. For Muslims in the West it becomes a means to help their family members also reach the West. Consequently, there have been a number of cases reported in the newspapers in England of the Home Office rescuing Muslimgirls from forced marriages at the airport. There are also many Muslim girls who have run away from home rather than be forced to marry relatives in villages in Pakistan or India. Such girls are being given new identities by police authorities and will likely lose their Islaam in the process.

THE GUARDIAN

The Muslim woman is considered oppressed since she must have her father's permission to get married.

1. Islaamic law requires the permission of a woman's father for her marriage to be valid. Prophet Muhammad (ﷺ) was reported to have said, "*The marriage of any woman who marries herself without her guardian's consent is invalid.*"[4]

2. From a Western perspective in which teenagers are required to leave home and fend for themselves, it would seem unthinkable that the father's permission would be needed for marriage.

3. The Muslim woman lives a sheltered life. She is not used to dealing with men outside her blood relatives whom she cannot marry (*mahaarim*). The father will be more capable of judging the young man objectively. The young woman could easily be fooled or sweet-talked as she tends to be more emotional in her judgement.

4. If the guardian refuses proposals for illegitimate reasons like the persons tribe, race, color, status, the young lady has the right to seek redress from the court. If he judge concludes that the father is wrongfully preventing his daughter from marriage, he may take the guardianship from the father and act as the girls guardian.

CHILD MARRIAGES

The Prophet (ﷺ) has been accused of being a pedophile due his marriage to 'Aa'ishah at the age of 9.

1. Pedophilia involves adults taking advantage of children by purchasing sexual favors from them. British and German sex tourists being caught in Sri Lanka, Thailand and the Philippines are not seeking marriage but only sex from child

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prostitutes or impoverished people willing to give their children away for a few pennies.

2. The age of consent for women set in the West varies from 14 to 18. These ages were arrived at by democratic vote and have no actual relationship to the woman's ability or inability for sexual relations or marriage. Consequently, what is considered legal sex in France may be considered rape in England.

3. Islaam sets the age of marriage at puberty, as it is the natural dividing line between childhood and adulthood. Menstruation indicates that a young girl has reached childbearing age. This age may vary from country to country, but it is discernable and not arbitrary.

4. Most societies around the world sanctioned child marriages up until this century. It was not introduced by Islaam but regulated.

5. Islaam stipulates that a girl or boy married before puberty will not live with their spouse until they have attained puberty. Furthermore, they have the right to cancel or proceed with the marriage when they reach puberty.

6. 'Aa'ishah was seven when she was married off to the Prophet (ﷺ) and she came to live with him when she reached puberty at nine.

7. Women abused as children usually have difficult times coping as adults. They are often unstable and psychologically handicapped. 'Aa'ishah became the leading female scholar of her time and conveyed to the next generation an enormous body of Islaamic law. She was known to be the fourth most prolific narrator of the Prophetic traditions of all of the Prophet's followers.

MARRIAGE TO NON-MUSLIMS

Muslim males are allowed to marry non-Muslim females but Muslim females are only allowed to marry Muslim males. This is often cited as discrimination and one of the symbols of oppression of Muslim females.

1. Muslim males are not allowed to marry any non-Muslim female. Only Christians and Jews (People of the Book) and not any other religion. This is due to the fact that the scriptures held sacred by Christians and Jews do contain large portions of revelation even though the texts have been distorted and changed. Consequently, in honor of the revelation still remaining in these texts, permission was granted to marry their women. However, the condition of chastity is added to the permission mentioned in the Qur'aan. Consequently, only a woman who is either a virgin, divorcee or widow can be married. This means that the common practice of Muslims from the East coming to Europe and America and finding blue eyed blondes in discos for wives is quite illegitimate. Finding chaste females in the West is more difficult than finding the proverbial "needle in the haystack." By mid teens, virginity is looked at as a fault rather than a virtue.

2. The reason for allowing men and not women is in order to protect the woman's religion. If a Muslim man requested his Christian wife not to bring alcohol or pork

in his house and that she not wear mini-skirts or kiss his friends, she could comply without affecting her religious teachings. However, If a Christian husband requested his Muslim wife to purchase alcohol and serve him pork, to wear mini-skirts and kiss his friends since it is his custom to kiss the wives of his friends. It is natural for a wife to try to please her husband. In the case of the Muslim wife, that could lead to the destruction of her faith.

3. Marriage to non-Muslims is discouraged in situations where Muslims are weak or in the minority in order to safeguard the religion of the children. If a Muslim man marries a non-Muslim woman in the West and their marriage ends in divorce, or the man dies, the courts will award custody of the children to the wife who will likely raise them as non-Muslims. However, if they were married in a Muslim country, the *Sharee'ah* would not give the children to a non-Muslim mother. They would instead be given to either the husband or his relatives in order to insure they receive a Muslim upbringing.

RAPE IN MARRIAGE

In the West, a woman may charge her husband for rape and he may be prosecuted and jailed. If the husband desires sexual relations and she does not and he insists itis considered rape. The wife has the right to say no.

1. Men and women are considered equal according to Western standards. No one has the final authority in marriage. Consequently, when the spouses differ and neither one backs down, the end result is divorce.

2. Men are considered the head of the family and the final decisions are in his hand. This has been the natural order in the vast majority of societies in world, ancient and modern. The man's responsibility is to provide food, clothing and shelter for his wife and her responsibility is to obey him as long as his requests are permissible according to Islaamic law.

3. Women and men have different capacities for sexual relations. A woman may have relations without having any desire at all. For example, prostitutes may have sex with a large number of men, one immediately after the other, for money. Whereas, a man may be incapable of having sex if he has no desire at all. Consequently, the Prophet (ﷺ) instructed women to come to their husbands whenever they are called upon[5] but he did not instruct men vise versa. Thus, in Prophet Muhammad (ﷺ) was reported to have said, "*When a man calls his wife to satisfy his desire, she must go to him even if she is occupied at the oven.*"[6] And he was also quoted as saying, "*If a woman refuses her husband's bed and he passes the night angry with her, the angels will curse her until the morning.*"[7] Islaam, a woman is obliged to give herself to her husband and he may not be charged with rape. Of course, if a woman is physically ill or exhausted, her husband should take her condition into consideration and not force himself upon her.

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6 Collected by *at-Tirmi<u>th</u>ee* (see *Mishkat Al-Masabih,* vol. 1, p. 340) and authenticated in *<u>S</u>a<u>h</u>ee<u>h</u> Sunan at-Tirmi<u>th</u>ee*, vol. 1, p. 340, no. 927.

7 *Sahih Muslim*, vol. 2, p. 732, no. 3368.

VIOLENCE IN MARRIAGE

The finger is often pointed at Muslims as being wife beaters since Islaamic law permits hitting wives.

1. Domestic violence is not unique to Muslim societies, it is wide spread throughout the world. In fact the rate of violence is far higher in Western countries in which it is illegal for husbands to hit their wives. The reason being the extended family structure's role in domestic disputes. In the West, the family is reduced to what is commonly referred to as the "nuclear family"; the husband, wife and kids. Consequently, relatives have little or no concern in domestic disputes. In Muslim communities, the relatives are encouraged to interfere, to protect the rights of their daughter, sister, niece, aunt, or cousin. Families often live together, or in the same vicinity and family contact remains strong.

2. The West's attitude toward corporal punishment has changed drastically since Dr. Spock [not of the Enterprise] published his seminal work in the 50's on the rearing of children. His book became a standard, not only for parenting, but its principles became standards for educational institutions. His view was that children should be treated as little adults. They should be reasoned with, and advised, but not hit. In the same way that, as adults, one would not hit another adult in order to get them to follow instructions, nor would they be hit for disobeying orders, children should not be struck. As a result, the use of corporal punishment in schools was abandoned. It had already been stopped in prisons in favor of reform. The consequence in schools is that teachers became hostages in the hands of their students. A number of cases of students attacking teachers occurred in the late sixties and seventies. As a result, most inner city schools in America have metal detectors at their gates in order to disarm students.

3. Islaam recognizes corporal punishment for major crimes; 100 lashes for fornication, 80 for drunkenness and slander, etc. Furthermore, regarding children, the Prophet (ﷺ) said, "*Teach your children the prayer when they are seven and spank them for it at the age of ten.*"[8] There are limitations, in that the Prophet prohibited hitting in the face, even in the case of animals.

4. It is true that the *Sharee'ah* does permit a husband to hit his wife. Allaah stated that in the Qur'aan (*Soorah an-Nisaa*, (4): 34)[9]. The Prophet (ﷺ) also said, "*You have rights over your women that they do not allow anyone you dislike into your home. If they disobey you, you may spank them. And the woman's right on you is that you clothe her and feed her justly, according to your means.*"[10] However, that permission is under special conditions and with severe limitations. A husband is

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[9] "Men are protectors and maintainers of women, because Allaah favored them over women and because they spend to support them from their means. Therefore the righteous women are devoutly obedient and guard what Allaah instructed them to guard in their husbands' absence. As for those rebellious women, admonish them, then abandon them in their beds, then beat them. But if they return to obedience, do not make their way difficult."

[10] *Sahih Muslim,* vol. 2, pp. 615-6, no. 2803.

not permitted to beat his wife simply because she spilled his tea, burnthis toast, forgot to iron his shirt, etc. for example. The Qur'aanic permission given is specifically in the case of divorce, as a last resort to save the marriage. The Qur'aanic verse outlines the procedures which should be followed in the case of a rebellious and unjustly disobedient wife. She should first be verbally advised of her obligations. If that fails, the husband should then cease having sexual relations with her. Failing that, if the husband sees it useful, and as a final step in order to bring her back into line he is allowed to hit her. What is meant by the Prophet's words "*...If they disobey you...*" is rebellious disobedience to instructions permitted by Islaamic law. As to instructions which contradict the *Sharee'ah,* she is instructed to disobey. The Prophet (ﷺ) said, "*Creatures should not be obeyed if it means disobedience to the Creator.*" As regards the hit, it should not be physically damaging and it should not be in the face as the Prophet (ﷺ) said, "*... Do not hit her in her face nor curse her...*"[11] and "*Do not beat your wives as you would your servant girls in pre-Islamic times.*"[12] If the husband abuses this conditional permission and brutalizes his wife, her male relatives have the right to intervene and the case can be taken to the courts if it is severe enough.

5. Consequently, the intent of this beating is not inflicting pain and punishment but merely to bring the woman back to her senses and re-establish authority in the family.

DIVORCE: EASY

It is generally held that divorce in Islaam is very easy; a man only has to say to his wife: "You're divorced," three times and its all over.

1. In reality, divorce is not that easy in Islaam. There are conditions which must be fulfilled even before its proceedings can begin. Firstly, divorce cannot be pronounced while a woman is menstruating. Prior to the beginning of the menstrual cycle, many women suffer mood swings and become cranky. The biological changes in their systems cause psychological changes that are commonly known as PMS (premenstrual syndrome). In order to ensure that the cause of the husband pronouncing divorce is not a product of behavioral changes brought on by PMS, divorce pronouncement during menses is prohibited. Secondly, the divorce cannot be pronounced during a period between menses in which the couple has had sexual relations. The rational being that if the man cared enough about the woman to have sexual relations, he needs to reflect about his decision more before going ahead. He will have to wait until after the woman's next menses ends, before he can pronounce divorce.

2. The pronouncement is considered invalid if the man was in such a rage that he did not know what he was saying. This is based on the Prophet's statement, "*The divorce pronouncement is not valid at the time of [mental] seizure.*"[13]

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[11] *Sunan Abu Dawud,* vol. 2, p. 574, no. 2137 and authenticated in *Saheeh Sunan Abee Daawood,* vol. 2, p. 402, no. 1875.

[12] *Sahih Al Bukhari,* vol. 7, pp. 100-101, no. 132 and *Sahih Muslim,* vol. 4, pp. 1485, no. 6837.

[13]

3. After the pronouncement, the divorce does not come into effect until the woman has had three subsequent menstrual cycles. The first cycle is to insure that she is not pregnant and the second two are further opportunities for reconciliation. She is not supposed to leave her home as is common among Muslims today. The husband is required to continue to maintain her until the waiting period [*'iddah*] ends.

4. If a woman is pregnant at the time of the pronouncement, the *'iddah* is until she has delivers. This principle gives the maximum amount of time for reconciliation in order for the welfare of the child to be reflected upon.

5. In the final analysis, divorce proceedings are somewhat easier than in many Western countries [a notable exception being the well known "Mexican divorce" which can be concluded in a matter of minutes]. The theory being that marriage in Islaam is primarily a contract and not a sacrament as originally perceived in the West where it was considered unbreakable [and remains as such among Catholics]. Consequently, if the contract was entered into with a verbal statement of "I do," and witnesses, it should be dissoluble with the statement "I don't," and witnesses.

DIVORCE: A MAN'S RIGHT

Muslim women are often portrayed as being oppressed due to their being denied the right to divorce.

1. The pronouncement of divorce (*talaaq*) is primarily the right of the husband as he is in the position of authority in the family. Also PMS considerations and the emotional nature of women could cause a greater incidences of divorce if it were put the hands of the wives as an automatic right.

2. The wife may institute divorce proceedings by making her request through the court. If the judge (*Qaadee*) sees just cause or a real need on her part, he can act on her behalf and institute the *khula'* divorce which has a waiting period of only one menstrual cycle.

3. A woman can obtain the right to pronounce divorce if it is made a condition in her marriage contract which her husband agrees to. She may also gain the right by requesting her husband's permission at any point during the marriage. If permission is given she may pronounce divorce according to the previously mentioned conditions.

ALIMONY

Women in the West have the right to maintenance after divorce based on the view that she was an equal partner. If both partners work, they usually have joint accounts and property is usually purchased in both their names. Consequently, at the time of divorce, the husband's savings and properties are divided up by the courts between himself and his ex-wife. If his savings are limited, he becomes obliged to continue to maintain her until she re-marries. There have even been cases in more recent times

wherein the wife was the main breadwinner and at divorce she became obliged to give her husband some of her wealth or pay alimony [Elizabeth Taylor and her 9th husband]. This system has evolved in a society where men and women are equally obliged to fend for themselves from their teens.

1. According to Islaamic law, maintenance is required only during the *'iddah* [the waiting period] as the woman remains a wife until it is concluded. Once the *'iddah* ends, she is no longer the man's responsibility. This view is a product of a different view of family responsibility. In Muslim society, women are always the responsibility of males. From birth, she is her father's responsibility until her marriage. If her father dies, she becomes the responsibility of her grandfather or her uncle or her brother until her marriage. During marriage, she becomes the responsibility of her husband. If the marriage ends in divorce or her husband dies, she returns to the responsibility of her family. If none are available, she becomes the responsibility of her son and if she has no sons, she becomes the responsibility of the head of state. The Prophet (ﷺ) was reported to have said, "*I am the guardian of one who has no guardian...*"[14]

WOMEN'S RIGHTS: BIRTH CONTROL

I. Abortion

Western civilization has conceded that the woman has a right to do with her body as she pleases. Consequently, if she becomes pregnant, she can abort the fetus even if her husband or boyfriend objects. The consequence is that over 1,300,000[15] babies are aborted each year in the United States alone.

1. The Islaamic point of view is that the developing child is a distinct and different entity from the mother. Scientifically speaking, even her blood does not mix with that of the child. Food is passed across membranes. She is merely a receptacle of life. The taking of life is forbidden unless for just cause. Even hunting for sport is forbidden in Islaam.

2. Although the fetus is considered human after the beginning of the fifth month when the angel blows in the spirit, abortion prior to the 5th month is still taking a life without just cause. If the pregnancy threatens the mother's life the fetus may be aborted. Some scholars also hold that in cases of rape where the delivery of the child will threaten the mental health of he woman abortion at this stage is also permitted.

3. After the 5th month, abortion becomes murder. A crime punishable by death in Islaamic law. The West stresses "human rights" as an international principle. However, it ignores the right to life of the tens of millions of human fetuses aborted annually. Human rights in Islaam begin from conception.

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15 According to 1997 figures of the AGI (Allen Guttmacher Institute). 1995 figures of CDC (Centers for Disease Control and Prevention) are 1,210,883, AGI figures were 1,400,000.

II. CONTRACEPTION

1. The contraception method of birth control was practiced during the era of the Prophet with his permission. It was known as *'azal* and involved extracation prior to ejaculation. However, it is not favored in Islaam as the Prophet (ﷺ) encouraged large families saying, "*Marry and be plentiful, for I will be proud of your numbers among the various nations on the Day of Judgement.*"[16]
2. If the method of contraception is considered harmful by the medical profession, its usage would be forbidden in Islaamic Law according to the Prophet's statement: "*You may neither harm yourself nor harm others.*"[17]

3. Tubal litigation, vasectomy and other forms of sterilization are not considered legal methods of contraception in Islaam. Such methods are largely irreversible and as such constitute harm to oneself. There are many cases of men and women who have undergone such procedures feeling they had already had enough children, only have tragedy strike. Their children die in accidents or they end up divorced and want to have children with their new partners.

POPULATION CONTROL

The concept of "population explosion" or the "population bomb" was first introduced by Thomas Robert Malthus in his *Essay on Population* in 1798. It was based on the hypothesis that the rate of growth of human population exceeded the rate of increase of the capacity for food production. Malthus concluded that the population would eventually outstrip food resources leading to worldwide famine on a massive scale. However, he failed to foresee the technological innovations which humans developed to increase food production far beyond his calculations. Furthermore, humans occupy such a small percentage of the earth's surface, the chances of overcrowding and scarcity of food are virtually nil. Malthus' theory became the basis of a world sterilization program promoted through UN agencies where poor women in Third World countries are offered cash incentives to be sterilized.

The problem in Third World countries is not the world's capacity to produce food but much more how the food that is produced is distributed. Each citizen of the First World consumes the equivalent of 5-10 citizens of the Third World. Yet the wealth of the First World is mostly gained from exploiting the resources of the Third World. Furthermore, the First World engages in destructive economic policies wherein millions of chicks are destroyed annually in the USA alone in order to keep the price of chicken artificially high. Likewise thousands of tons of grain, milk, etc. are kept out of circulation by storing them in government facilities.

HIJAAB

The covering of Muslim women has become one of the international symbols of female oppression in feminist circles.

1. There are two major trends which have developed in the West over the past century. On one hand, the fashion industry has systematically unclothed women. From being fully clothed from head to toe at the turn of the century, she now

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wears virtually nothing when the weather permits. On the other hand there has been a dramatic rise in the reported incidents of rape. In the USA in the early90s the reported incidents of rape had crossed the 100,000 mark. And researchers estimated that the actual number was between 7 to 10 times that number since most women are shy to report rapes. The two trends are closely interrelated. The woman in the West has become a sex-object with which to sell products thereby pumping up the sexual tension of the society. The Corvette is not sold based on its powerful engine or its special features, instead the car is displayed with a model in a bikini lying on it. Similarly, a new Gillette razor blade is not sold by giving details about its new titanium blades. Instead, a man is shown in ads shaving with a woman's hand with long red fingernails coiled around hold his. The subliminal message being taught is: You buy the car, you get the girl. You buy the razor, you get the girl.

2. Islaam prescribes the covering of females for two primary reasons stated in the Qur'aan. God says in *Soorah al-Ahzaab* (33: 59):

"Let them cast their outer garments over their bodies. That is best in order that they be known and not harmed."

3. The *hijaab* is to make the Muslim woman known in the society as a virtuous and honorable woman. Her *hijaab* makes the statement that she is not available and not interested in any advances. Many Muslim women who have emigrated to the West take of their scarves and outer garments because they claim it draws attention to themselves. If they expose their hair and dress in modest western dresses no one will look at them. It is true that the *hijaab* does provide a level of anonymity, as many of the woman's physical details will be hidden. However, the intent is not to prevent men from looking. When men see a nun in her habit, fully covered like a Muslim woman in full *hijaab*, they will turn their heads and stare at her. Similarly, when they see a woman walking in a bikini, they will also turn their heads and stare. However, the first stare is different from the second. The first is out of curiosity, having seen something unusual, while the second is out of lust and aroused sensuality. The consequence of the second is the molestation of women on a national scale while the first causes respect.

4. The penalty in the Islaamic state is very severe for rape in order to further guarantee protection for females. Where weapons of any type are used in the rape, the punishment is death. The death penalty has also been introduced in Philippines and it is being called for in India currently. However, to allow women to expose themselves and then kill those who react unduly is not practical. The law should be balanced. The circumstances, which might encourage rape, should first be removed from the society, then a severe penalty may be enacted.

5. It may be said that even in societies where women are fully covered, they may still be approached and molested. However, if the vast majority of those who are molested are not properly covered, the principle of protection still applies. Even in the society of the Prophet, one thousand four hundred years ago, some women were molested and raped.

6. Some people question the imposition of *hijaab* by the Islaamic state. Is it a personal choice of women or a legal obligation? It is the responsibility of the head of every family to insure that the women of his household leave the home in a legally acceptable state of dress. The state is further responsible to prevent any women who appear in public in a state of undress in order to protect public dignity and morality. The West has set its own limits for dress which change according to the mood of society. At one point in time, strip joints were illegal. Now many bars have topless waitresses and dancers. In most states, a woman may not appear in public topless. However, a woman recently contested the law in Florida and won her case. Complete nudity remains public crime throughout the West, though nudist camps and nudist beaches have sprung up in different locations in Europe and America.

7. There are conditions which must be fulfilled for the *hijaab* to be acceptable. a) It should be wide and loose so as to not show the shape of the woman's body; b) it should be made of thick material which will not reveal what is underneath; c) It should not be colorful and ornamented so as to attract sexual admiration.

8. Where the *hijaab* has become a cultural norm and women comply out of fear of embarrassment, it will not be worn properly. It may become transparent, or worn tight exposing the curves of the body, or it may become so ornamented as to be attractive by itself. It may be short so as to expose the dress underneath, or the face may be covered and the front of the hair exposed. Such practices are the result of women wearing *hijaab* for the wrong reasons. They should be educated to realize that it is for their benefit and for the benefit of the society.

INHERITANCE

The unequal division of inheritance between men and woman is sometimes cited as an example Islaam's oppression of women.

1. Before looking at the division of inheritance in Islaam with regard to women, one needs to look at Western inheritance laws. The right for women to inherit and own property was only given to women in the West at the turn of the century, whereas that right was given to women in Islaam 1,400 years ago. Furthermore, in the West, a person may legally write a will giving all of their wealth to their dog or cat and exclude their wife, children and other relatives. In the Islaamic system, the rights of wives, children and relatives to inherit are protected. Set portions of the inheritance to be given to them are identified in the Qur'aan. No one can write a will and cancel or modify what is due to them. A will can be written to give up to a maximum of one third to those who would not inherit by law. As to leaving even the third of one's wealth to animals, the Muslim State could step in on behalf of the inheritors and cancel such a will as it obviously indicates some form of mental disorder. The third would then be divided up among the natural inheritors.

2. In Islaamic society men are responsible for the maintenance women. For example, if a son, a daughter and a mother inherit, the son also has the additional

responsibility of looking after his sister and his mother. Consequently, based on the male role, Islaamic Law awards the son twice the portion of the daughter.[18]

3. However, the two to one division is not applied in all cases. For example, the Qur'aan states (4: 11): "If a man or woman [died and] left neither descendents for ascendants, but left behind a brother or a sister, each gets 1/6th; and if they are more than two, they equally share 1/3rd."

TWO WITNESSES

The finger is also pointed at Islaam as considering women inferior since the witness of one man is equal to that of two women.

1. The Qur'aan does state in *Soorah al-Baqarah* (2: 282): **"Get two of your men as witnesses. But if two men are not available, then get a man and two women agreeable to you as witnesses, so that if one of them makes a mistake, the other can remind her..."** However, this principle is not applied in all cases. This is specific to business contracts as the beginning of the verse indicates. Since women in Muslim society generally stay at home and men work outside the home, they tend not to be that familiar with business dealings and as such they may forget some of the details – as the verse explains.

2. This consideration may seem quaint in the West where women have been a part of the work force for much of the 20th century. Women entered the work force as a product of the need for them in the society and the munitions factories during the two World Wars. Millions of men in their prime were sent overseas to fight and their jobs had to be filled by women. Once the wars ended, many refused to return to their homes and the feminist movement was born. Eventually, many women came to look at fulfillment in the work place and not at home. Even if her job was only that of a secretary, harassed by her boss, smiling sheepishly to keep her job, she felt it was better than being stuck at home cooking, washing dishes, changing diapers and preparing bottles of milk. Many Western women became familiar with business dealings, so the previously mentioned considerations would seem to them irrelevant. However, even in America, the vast majority of women are housewives, spending most of their lives in their homes, while their husbands work and bring home the bread.

3. In areas of female expertise, the witness of a single woman is sufficient. For example, when 'Uqbah ibn al-Haarith complained to the Prophet that a former slave woman informed him that she had wet-nursed both himself and his wife, Umm Yahyaa bint Abee Ihaab, he replied, "كَيفَ وقَدْ قِيلَ *How can you object when it has already been stated?*"[19] According to Islaamic law, those who suckled from the same breast before the age of two become suckling brothers and sisters and are not allowed to marry. Consequently, their marriage was annulled on the basis of a single woman's testimony.

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[18] The mother would receive 12.5% (1/8th), the daughter 29.2% (1/3 of 7/8) and the son 58.3% (2/3 of 7/8).

[19] *Sahih Al Bukhari,* vol. , p. , no. .

SEPARATE EDUCATION

Coeducation is taken for granted as the best educational model by the West. However, segregated education was the international standard before the turn of the century. Coeducation was adopted more widely and rapidly in the United States than in Europe because of tradition. It became a trend in the US with the expansion of public education between 1830 and 1845. The great distance between the schools in the Western region of the United States and the small number of pupils caused the elementary schools to admit girls. After the recognition of public education following the Civil War, coeducation gradually spread to the secondary schools. The schods were at first "common schools" in which boys and girls sat in separate sections of the same classroom. By 1882 coeducation had become virtually universal in the USA. By 1900 the majority of high schools also became coeducational. Common schools became an accepted practice in Britain and Germany in the early 20th century. Since 1960, almost all single-sex colleges in the US have adopted the idea of coeducation. The only institutions which remain single-sex are historic women's schools and men's seminaries.

1. Men and women are raised separately in Muslim society in order to protect females from abuse and harm. Educational institutions reflect the values of the society as such, in a Muslim state, children will be separated in schools from the age of ten. Prophet Muhammad said, "*Teach your children formal prayer at the age of seven and spank them for it at the age of ten. And separate them in their beds.*"[20] The separation is to prevent sexual abuse as children began to develop a consciousness around the age of ten. Recently, in England, an eleven-year-old girl was put on the list of sex-offenders for abusing some 6 and 7 year old boys, and in Florida, an eleven year old boy was accused of molesting his younger sister, in a much publicized case.

2. Recent experiments by teachers in George Dixon School, Birmingham, UK, have shown that girls learn better when educated separately from boys. Consequently, a number of Western educators have recently called for the revival of single-sex schools. Julian Souter, senior director (deputy head) at George Dixon school is convinced of the advantages of segregation, listing the benefits observed so far as "better concentration in class, better behavior, higher achievement, improved teacher attention".[21] Since the sixties co-education has been seen as the progressive, enlightened choice. However, in the seventies and eighties, feminist educators began to draw attention to the question of girls' underachievement in areas such as physics and math's, **it was noticed that their exam results were much better in single-sex schools.** A joint report in 1996 by the schools inspectors Ofsted and the Equal Opportunities Commission, *The Gender Divide*, states: "Girls' schools are generally found to perform best."[22]

3. Not only should the separation be maintained in Islaamic institutions of higher learning, but even the courses offered need to be tailored according to the

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[21] *The Statesman,* 09/05/97, vol. 126, Issue 4350, p. 26.

[22] Ibid.

society's needs. Young men and women should be channeled into appropriate streams of education. For example, young men should not be encouraged to specialize in gynecology. That field should be left for women to specialize in. In a society which holds chastity and virtue at a premium, it makes no sense to have a man spend his working day looking at and touching the private parts of naked females. Similarly it would be pointless for a female to specialize in male urinary tract infections in urology which would require her to look at male genitalia.

CRIMINAL JUSTICE

Muslim application of criminal law has often been described as Medieval Draconian laws. The application of capital punishment has been banned by the UN and the ECC

1. Punishment in Western penology served three functions: i) Retribution (justification looking to the past – i.e. punishment, revenge); ii) Deterrence (justification looking to the future – i.e. prevention); and iii)Reformation

2. In The Report of the Departmental Committee on Corporal Punishment in England, 1938, the committee's unanimous opinion was that "corporal punishment was of no value as a deterrent and should be abolished." In 1952, in the USA, Justice Hugo Black wrote: "Retribution is no longer the dominant objective of criminal law. Reformation and rehabilitation of offenders have become important goals of criminal jurisprudence." In 1972, Justice Thurgood Marshall wrote: "Punishment for the sake of retribution is not permissible under the Eighth Amendment." In the same year, California's capital-punishment law was declared unconstitutional.[23] For some criminologists "reformation" has become synonymous with "cure". The criminal is no longer a "bad man" but a "sick man."[24] A convict needs treatment. He is genuinely ill, perhaps physically, almost certainly mentally, and psychiatrically.

3. The Abolition of the Death Penalty Act of 1965 cancelled capital punishment for murder. The Home Secretary announced on 22nd April 1970 that 172 convicted murderers had been released from prison since 1960, most of them having only served nine years or less of their statutory life sentence. Only five served 12 or more years, nine served 6 or less and one completed only 6 months.[25] These are not cases of mistaken ruling which was corrected. These were convicted murderers being let out on the public due to their good behavior in prison. Many of them killed again, only to be sentenced for a few more years.

4. Western penologists have admitted that the penal system has failed utterly in reforming and rehabilitating criminals. Petty criminals enter the system and exit as well trained hardened criminals. Society ends up paying for the crimes committed against it by being obliged to provide food, clothing and shelter for criminals.

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[23] *Punishment in Islamic Law,* Muhammad Saeed El Awa, p. 87.

[24] *Crime and the Penal System,* Howard Jones, 3rd Ed., London, 1965, p. 144.

[25] Ibid., p. 88.

5. In the Islaamic system, punishments are placed in three categories:i) *Hudood* : Punishments prescribed by God in a revealed text of the Qur'aan orSunnah, the application of which is the right of God (*Haqq Allaah*). 6 offenses: drinking alcohol; theft; armed robbery; illicit sex [homosexual, pedophilia, bestiality]; sexual slander; and apostasy. In a penal context, the punishment is (a) prescribed in the public interest; (b) cannot be lightened or made heavier; and (c) after being reported to teh judge it cannotbe pardoned by either the judge, political authority, or the victim [Qur'aan, (2): 229]. ii) *Qisaas*: Retaliation. Punishment prescribed in Islaamic law for murder and injury wherein an injury of equal severity is inflicted. iii) *Ta'zeer* : Discretionary.

6. During the Ottoman administration of the Arabian peninsula *hudood* punishments were not applied. In the late 1920's the Saudi regime reintroduced them and teh crime rate fell noticeably. The *hadd* for theft up to 1970 was not implemented more than twice per year. Six months after the introduction of*Sharee'ah* in the Sudan, crime decreased by more than 40% despite President Jaffar Numeiri's release of 13,000 prisoners at the time of decreeing Islamic law because they were not sentenced under the *Sharee'ah*. Since the introduction of Islaamic law in Iran, crime has dropped significantly.

7. Retribution is obvious in *hudood* punishments from their severity and the prohibition of mediation. And retaliation in *qisaas* as Allaah said (2:179): "In retaliatory punishment there is life for you, o people of understanding, in order that you fear God." Goodheart stated in 1953: "Retribution in punishment is an expression of the community's disapproval of crime, and if this retribution is not given recognition then the disapproval may also disappear..."[26] The element of retribution – vengeance, if you will – does not make punishment cruel and unusual, it makes punishment intelligible. Leo Page wrote: "Law exists for the protection of the community. It is not necessary to show that capital punishment is an absolute preventative of murder, or even that it is the only deterrent. If it can be shown that it is more effective as a deterrent than any other punishment, then I shall be satisfied that it should be retained. To hold otherwise is surely to forget the innocent victims of murder in the interest of their murderers. And I have no doubt at all that fear of the gallows is the most powerful of all deterrents."[27]

MURDER

1. In the West, homicide is a crime in which the state must intervene and apply punishment. Consequently, punishment for homicide in the West became arbitrary and lacking any uniformity. Studies in the 60s showed that black Americans were sentenced to death for crimes which white Americans were only "doing time." In Islaam, homicide is considered a civil wrong (tort). It is up to those who suffered the loss (the victim's relatives) to decide on punishment or pardon. *Qisaas* may be private justice or personal revenge either by i) execution; ii) *deeyah*; or iii) complete pardon (2: 178). However, even after execution has been ordered by the court remission is possible. This principle is uniform and leaves the right to pardon in the hands of those harmed.

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[26] *English Law and the Moral Law,* A.L. Goodheart, London, 1953, p. 93.

[27] *Crime and the Community,* Leo Page, London, 1937, p. 132.

2. Crimes of passion will not be eliminated by the death penalty. Public execution discourages premeditated murder. Where a person knows that he or she will only have to face life imprisonment (6-9years) for murder, if caught, they will be more willing to take the chance. But, where the consequence is possible death, they will think twice or thrice before going ahead with a murder. In the West, the execution of murderers takes place in prisons it is only viewed by a few members of the press, prison officials and the family of the murderer and the murdered. Consequently, for the society at large it is only a statistic. The execution has no personal impact on the individual members of society. In the Muslim state large segments of the society are invited to view the execution so they will convey it to the rest of the society.

THEFT

The media often refers the "hacking off" of the thief's hand in order to portray the most gruesome picture possible of the implementation of Islaamic criminal law.

1. The Qur'aan prescribes amputation in Chapter 5: 38 "As for thieves, both male and female, cut off their hands as recompense for their deeds and an exemplary punishment from Allaah..." However, there are conditions under which this law is to be applied.

2. The law of amputation is not applied under the following circumstances:
   i) During times of famine or starvation. If a person steals food to prevent starvation, his hand will not be amputated. If he steals property because of the opportunity in a time of natural disaster, he is a criminal whose hand should be removed.
   ii) If a worker stole from a boss who had withheld his pay. Instead the boss would be penalized as long as the amount stolen was not more than was owed in back wages.
   iii) If the property taken was public property. For example, rugs or fittings in a mosque, or seats from public transport.
   iv) If the value of the property was less than 10 dirhams.
   v) If the item stolen was not in its proper place (i.e., it was accidentally left somewhere and thus became temptation). The professional pickpocket or burglar have made theft a way of life.

3. The right hand is surgically removed at the wrist and not hacked off by a meat cleaver or a chain saw, as media reports seem to imply. The left foot at the ankle is removed on the second occasion and on the third occasion he may be executed as incorrigible. This is law is implemented publicly for the purpose of deterrence.

ADULTERY AND FORNICATION

These acts have been decriminalized in the West due to the rapidlychanging moral standards. Consequently, critics of Islaam often point the finger of blame at the severe punishments assigned to them.

1. The laws regarding adultery and fornication are purely based on morality. It is a part of a system in which all acts and relationships are measured by a scale of moral evaluation. The Western moral principle of consenting adults rejects

punishment in cases where there is no discernable harm to the adults involved. On the other hand, Islaam holds that adultery and fornication are crimes against society when they become public knowldege. They attack the foundations of the community; the family.

2. Proof of guilt is limited to pregnancy, confession or the testimony of fouradult Muslim eye-witnesses to the act. The chances of such an act occurring publicly are very small, especially in Muslim society where PDAs (public displays of affection) are strongly discouraged. On the other hand, in the West where it is common for a man to kiss his guest's wife and his guest to kiss the man's wife, and PDAs are considered normal, the chance of public sex occurring is greater. For example, on a recent New York-London flight in the first-class section, a married man copulated with the woman sitting next to him after a few drinks. They completely ignored the protests of other passengers and the flight attendants and were both arrested on arrival in London Heathrow airport.

3. The law is primarily a deterrent as it requires four eye-witnesses for implementation. The punishment for fornication, 100 lashes might seem sufficient to cause death in many people. However, the one implementing the punishment is not allowed to raise his hand above his shoulder level. It is the embarrassment and shame to one's family and reputation which discourages people from breaking the law. The fact that the penalty is executed publicly (24: 2) clearly indicates that its goal is to protect public morality and safeguard it against corruption.

4. The goal of such punishments is the protection of the familystructure which represents the foundation of the society. A society in which adultery and fornication are condoned is one in which family has little or no meaning. In fact, once adultery and fornication became decriminalized in the60's, wife-swapping parties and orgies became country wide rages. Since that period, such practices have entered mainstream behavior at parties and no longer cause any surprise.

HOMOSEXUALITY

Homosexuality and lesbianism have been dubbed "alternative life-styles," "personal preference," "a natural variation," etc. in the West today. Where homosexuality was considered an illness by the Association of Psychiatrists, it is now removed from the list and replaced by homophobia (the dislike of homosexuals and homosexuality). Consequently, Islaam and Muslims are considered intolerant and biased due to their continued opposition. Arguments in favor of tolerance to homosexuals are based on the assumption that homosexual behavior is biologically based and not merely learned from society.

1. Early opposition to homosexuality was based on the argument that such behavior was unnatural. Sodomy cannot produce children which is one of the main natural consequences of sexual relations. "Mother Nature" did not make us that way, it was argued. To counter such arguments homosexual researchers scoured the earth until they found supposed homosexual behavior among the animal kingdom. They found that the males of some species of exotic fishes of the coast of Japan imitated the behavior of females of the species in order to prevent other males from impregnating their mates, and some rare butterflies from islands of the coast of

Africa also had males exhibiting female behavior during mating season, etc. However, if the animal kingdom is to be used to justify human behavior, there also exists a spider in South America, whose female is much larger than the male. When mating is complete, the female eats her mate.

2. During the 80's it was claimed that a gland in the base of the brain which is small in women and large in men was found to be small among homosexuals. However, this evidence, while seeming incontrovertible to the layman, was immediately refuted by scientists. The data was taken from cross-sections of the brains of dead adult humans whose sexual preference was identified prior to death. Consequently, the reduced size among homosexuals could have been a result of the practice and not its cause. That is, they could have been born with normal sized glands which then became small due to their deviant lifestyle.

3. Recently genetics has become the most commonly used foundation for the pro-gay argument. In 1993 Dr. Dean Hamer, a researcher at the National Cancer Institute, claimed to have discovered "the first concrete evidence that 'gay genes' really do exist." Homosexual orientation was supposedly transmitted to males on the X chromosome from the mother. Hamer's findings, published in the prestigious journal *Science*, transformed his colorless career as a government scientist into a dynamic media personality and penned his memoirs. Hegave expert testimony to the Colorado Supreme Court that formed the basis of the victorious decision striking down anti-gay Proposition 2. However, a replication of his study at the University of Western Ontario failed to find any linkage whatsoever between the X chromosome and sexual orientation.[28] It was also found that Hamer's study lacked a control group; a fundamental principle of scientific research. Furthermore, in June 1994, the *Chicago Tribune* reported that a junior researcher in Hamer's laboratory who assisted in the gene mapping in the homosexuality study, alleged that he selectively reported his data. She was then summarily dismissed from her post-doctoral fellowship in Hamer's lab. But a National Institutes of Health investigation substantiated her claims and gave her another position in a different lab. Though Dr. Hamer was coy abut his own sexuality in his memoirs, he later admitted in his lectures that the was gay.[29]

4. It should be noted that Islaam, in its final form, did not introduce anti-gay legislature to the world. The texts of the Torah are replete with clear condemnation of such practices.

5. The consequence of AIDS is enough to prove that homosexuality is evil and dangerous to society. The early spread of AIDS was concentrated among the

[28] The study looked at 40 pairs of brothers, all of whom were gay. He queried them about homosexuality among their relatives and found a preponderance of gay family members on the mother's side. When he looked at their X chromosomes, he found that 33 of the 40 pairs of gay brothers shared an area at a spot near of the chromosome. However, seven of the pairs lacked the "gay gene". Nor did research look at the proportion of heterosexual or hetero-homo brother pairs also share the genetic material at the "gay gene" location. The preponderance of homosexual relatives on the mothers' side could also have been due to the well established fact among sociologists that women know much more about their relatives than do men.

[29] *The Guide,* October 1995.

homosexual community. It later spread to the heterosexual community through blood transfusions and intravenous drug usage and so-called bisexuals. And continues on a rampage among promiscuous heterosexuals.

6. Islaam considers homosexuality to be the result of a choice. It is inconceivable that God made people homosexuals then declared it a crime and prescribed punishments for it in both this life and the next. To accept such a proposition is to accept that God is unjust. Inclinations can exist within humans for a variety of natural and unnatural acts, from fornication to rape and from necrophilia to bestiality. These inclinations may come from jinn-suggestions, media influence, or even from human whisperings or direct contact. Human beings are not like robots who only do what they are programmed to do. Humans choose and God holds them responsible for their choices. Were homosexuality a product of genetic destiny, it would be unfair for God to criminalize it and punish those who practice it. Currently, some scientists are even claiming that murder is of genetic origin. To accept that would mean to excuse murderers and tolerate murder.

7. Islaam instructs parents to separate their children in their beds by the age of ten in order to avoid sexual experiences which may result from childhood experimentation. Such experiences may be reinforced by contacts in schools and through abuse from adults. Also the distinctions between male and female are strongly made in Islaamic teachings. The Prophet cursed men who imitated women and women who imitated men. The Western fashion industry is controlled by homosexuals who attempt to blur the distinction between males and females in order to make their behavior more acceptable. Consequently, men's fashion has become more feminine in style and color and women are now wearing three-piece suits, ties and hats and traditionally men's shoes. These distinctions may be relative and vary from society to society. For example, in Scotland men traditionally wear little knee-length dresses called "kilts". In Scotland it would not be considered imitation of females, but in a society where only women wear such dress it would be considered imitation.

APOSTASY

Objection to Islaam is often raised against the death penalty prescribed for apostasy (abandonment of religion). Since religion in Western civilization came to be looked at as a personal choice which cannot be enforced by either Church or state, to execute a person for leaving his religion would naturally seem extreme.

1. It should be kept in mind that when capital punishment for murder was abolished in the UK in 1965 it was retained for treason and piracy with violence. And it was also the legal punishment for setting fire to Her Majesty's ships and dockyards until 1971.[30] Most countries have executed its citizens for treason. Treason is an act of rebellion against the state. State secrets are given to other countries which may not be at war with the state.

2. Islaam is not merely a religion but a complete system of life. Its rules not only govern individual conduct but also shape the basic laws and public order in the

[30] The 1971 Criminal Damage Act replaced capital punishment with life imprisonment for these offences (*Punishment in Islamic Law,* p. 87).

Muslim state. Apostasy encourages the rejection of law and order of society. It is an act of treason against the state which would encourage rebellion among the weaker citizens.

3. One who personally abandons the faith and leaves the country would not be hunted down and assassinated. Nor would one who apostates privately and remains in the Muslim state conforming to the outward rules of the state be tracked down and executed. The practice of setting up inquisition courts to examine people's faith is not a part of Islaamic legal tradition.

4. There is no compulsion in joining Islaam. Anyone may join the religion, but it should not be taken lightly. Only those who are serious should join. The death penalty discourages those who might think to join the religion in order to undermine it from within. The apostasy law was first instituted to stop the undermining of the state. Jews in Madeenah were converting to Islaam and apostating shortly thereafter in order to destroy the confidence of newly converted Muslims (Soorah Aal 'Imraan (3): 72).

5. The death penalty is mainly for apostates who cooperate with enemies at war with the Muslim state or those who gather people against Islaam and fight against the state.

6. Western Civilization executes its citizens for giving away state secrets, something material. Islaamic law prescribes the death penalty for something far more serious. Rebellion against God is a far greater crime than rebellion against state secrets.

DIETARY LAWS

ALCOHOL

The consumption of alcohol is such a normal part of Western culture today that its prohibition anywhere appears to be extreme and unreasonable. The medical profession has in recent times stated that half-a-glass of wine with meals helps with digestion and it lowers blood pressure.

1. The harm in alcohol far outweighs these benefits. When one considers on one hand the number of lives lost as a result of drunk driving, the number of violent and heinous crimes committed in states of intoxication, and people who die as a result of alcoholism,[31] the little benefit in alcohol becomes insignificant. Alcohol is involved in 40%[32] of the more than 50,000 annual road traffic fatalities in the United States, in possibly 500,000 injuries to persons, and in more than $1,000,000,000 worth of property damage.[33] Based on published studies, Roizen summarized the percentages of violent offenders who were drinking at the time of the offense as follows: up to 86% of homicide offenders, 60% of sexual offenders, and up to 57% of men involved in marital violence. Pernanen found that 42% of violent crimes reported to the police involved alcohol, while 51% of the victims

[31] *Time Magazine,* 22/4/1975, stated that after heart disease and cancer, alcoholism was the country's biggest health problem. Most alcohol related deaths are caused by *cirrhosis* of the liver.

[32] *Alcohol: Decisions on Top,* American College Health Association, 1996.

[33] *The New Encyclopaedia Britannica,* vol. 13, p. 216.

believed their assailants had been drinking.[34] The social and economic costs of alcoholism and heavy drinking are essentially incalculable. An estimate of $2,000,000,000 as the cost of health and welfare services provided to alcoholics and their families in the United States alone suggests the measure of effects worldwide... Crude projections of the annual costs of alcoholism to the national economy of the United States range from $7,000,000,000 to $10,000,000,000.[35] "In half of all murders in the USA, either the killer or the victim or both have been drinking."[36] Allaah recognized that there is some good in alcohol when it was prohibited 1,400 years ago saying,

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا

> **"They ask you about intoxicants and gambling. Say: There is great harm in both and benefit to people. However, the harm in them is greater than the benefit"**(2:219).

Those who are involved in the alcohol industry, from the farmer to the waitress in the bar all benefit economically. So do those involved in the heroin and cocaine industry, however, human civilization recognizes the greater harm and prohibits its production, sale and consumption. Alcohol is an addictive drug in the same category as heroin and cocaine. "Government efforts to control alcoholic beverages go back as far as recorded history. The Code of Hammurabi included regulations for the sale and consumption of alcohol. That the laws often failed to produce the desired effects – temperance and good public order and perhaps revenue exceeding the social costs of excess - is inferred from the frequent legislative attempts at total prohibition in numerous lands throughout history."[37] The most recent national effort was in the United States during the Prohibition Era (1920 to 1933) in which the production and sale of alcohol was banned. In 1917 the resolution for submission of the Prohibition amendment received the necessary two-thirds vote in Congress; the Eighteenth Amendment was ratified on Jan. 29, 1919 and went into effect a year later. Even after the law's repeal in Dec. 5, 1933[38] a few states continued statewide prohibition up until 1966. Actually, the first state prohibition law was passed in Maine in 1846.[39]

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[34] *Alcohol Alert,* National Institute on Alcohol Abuse and Alcoholism, National Institutes of Health, No. 38, October 1997.

[35] Ibid.

[36] *Alcohol and Other Drugs: Risky Business,* American College Health Association, 1996.

[37] *The New Encyclopaedia Britannica,* vol. 13, p. 216.

[38] Prohibition brought into being a new kind of criminal – the bootlegger. The career of Al Capone was a dramatic instance of the development of bootlegging on a large scale. His annual earnings were estimated at $60,000,000. The rise of the bootlegging gangs led to a succession of gang wars and murders.

[39] *The New Encyclopaedia Britannica,* vol. 9, p. 723.

2. The Prophet referred to alcohol/intoxicants as being the root of corruption.[40] Alcohol lowers inhibitions and makes humans feel comfortable doing crimes that they would be shy to commit while sober. A quiet shy person commonly becomes loud and boisterous under the influence of alcohol. News reports about a father raping his 5-year-old daughter usually mention that he was intoxicated. Consequently, it is the breeding ground for crime and corruption.

3. The argument of moderate drinkers that they are able to control their intake and that they do not suffer from the ill effects of intoxication is not relevant to its prohibition. The *Sharee'ah* considers the norm and not the exceptions. Most people who drink get intoxicated at some time or another. All it takes is one occasion for harm to occur. Those who never get drunk are rare. Furthermore, a law which states that only those who were moderate drinkers would be allowed to drink would obviously be ineffective.

4. The question of why alcohol is prohibited in this life but permitted in paradise is sometimes raised. It should be noted that the wine of paradise iscompletely different from the wine of this world. All of the negative effects are removed and all of the good is enhanced beyond human comprehension. Consequently, the Prophet said that what paradise contains no eye has ever seen, no ear has ever heard or has it crossed the mind of anyone.[41] Rivers of milk and honey in paradise are described similarly. Milk goes bad and honey can rot in this life, but in paradise they remain pure and taste in a way inconceivable to human beings. These examples are given by God to give confidence to those who have abstained from the forbidden pleasures of this world. They are assured that they have missed nothing. The wine of the next world is so much better than this world's best wine that it makes the wine of this world seem completely useless.

PORK

Some have tried to explain away the prohibition of pork in Judaism as a result of its fast rate of decomposition. However, such explanations do not cover the immediate cooking after slaughter. They are secularist interpretations for laws which they do not believe were revealed by God.

1. For the believers, pork is prohibited by God because it is harmful to humans. Whether the harm can be identified or not, Muslims avoid it, putting their trust in God. Perhaps some of the harm was related to the high rate of decomposition leading to food poisoning. Modern science has identified other aspects of harm. The disease trichinosis is caused by the *trichinella spiratis* worm found primarily in pigs. Humans usually acquire the infection by eating encysted larvae in raw or undercooked pork or pork products.[42] Gastric juices liberate the encysted larvae, which rapidly mature and mate. Within 4-5 days the adult female begins to discharge larvae that are disseminated via the bloodstream to most bodytissues.

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[42] The chief safeguard against trichinosis is adequate cooking of pork at the "newly" recommended temperature of 77degrees Celsius (170° Fahrenheit) or by freezing meat at –15° Celsius i.e. 5° Fahrenheit (*Current Medical Diagnosis & Treatment,* p. 909).

Larvae that reach striated muscle encyst and remain viable for several years. Death may occur in 2-3 weeks in overwhelming infections; more often, it occurs in 4-8 weeks from a major complication such as cardiac failure or pneumonia. In spite of a marked reduction in the prevalence of trichinosis in humans in the USA, the annual incidence of infection is over 150,000 cases.[43] Only six species of adult tapeworms infect humans frequently. *Taenia solium*, the pork tapeworm and *Taenia saginata,* the beef tapeworm, are the most common. However, pork tapeworm infection may be complicated by cysticercosis for which no specific treatment is available. Among its signs is epilipsy among those who live in an endemic area for the pork tapeworm. The eradication of *Taenia solium* is a matter of much greater urgency than that of the other tapeworm infections.[44]

2. It has been suggested that one of the reasons for prohibition of pork consumption lies in the nature of the pig. Islaamic law generally prohibits the eating of carnivores (flesh eaters) like, lions, alligators, eagles and hawks and permits herbivores (plant eaters) like cows, sheep and chicken and pigeons. The carnivore's nature is imprinted in its genes. When a tiger catches its prey and devours it, tearing its flesh apart with its fangs, blood flying everywhere, its ferociousness is not planned or chosen. Goats eat grass and vegetable matter in a calm manner not by choice but according to their nature. This nature cannot be changed, even with domestication and training. Every year, at a circus somewhere in the world, a lion tamer looses his head. Though lions are raised from birth and trained to open their mouths and allow their trainers to put their heads in their mouths, every so often, a lion decides to close his mouth on his trainer's head. Similarly, movie stars raise exotic pets like panthers and leopards from birth, only to find that one day they bite them. It has been said that "you are what you eat," as the human body is made from the food it consumes. Were one to observe how pigs live and what they eat, it would be enough discourage the bravest soul from eating their meat.

TOBACCO

Many Muslims are under the mistaken impression that smoking is permissible in Islaam. It is not.

1. When cigarettes and tobacco first reached the Ottoman Muslim empire in the 17th century most scholars made a ruling by *qiyaas* that it was *makrooh* (disliked). This ruling was based on the fact that the only known ill effects of tobacco at that time was the offensive "smoker's breath" and on an authentic *hadeeth* in which the Prophet (ﷺ) had said, "*Whoever eats any of this offensive plant (garlic) should not come to the mosque*." The people said, "It has been forbidden! It has been forbidden!" When this reached the Prophet (ﷺ), he said, "*O people, I can not*

[43] *Current Medical Diagnosis & Treatment – 1982,* Krupp & Chatton, California: Lange Medical Publications, 1982, pp. 907-9.

[44] *Current Medical Diagnosis & Treatment 1982,* pp. 893-4.

forbid what Allaah has made lawful, but it is a plant whose odor I dislike."[45] On another occasion he included onions and leek as also offensive.[46]

2. However, in 1979, the Surgeon General of the United States announced that smoking causes cancer. Subsequently, all cigarette companies inthe USA have been obliged to put a warning on their packets warning users of danger to their health. Since, in most cases cancer causes death, it can now be said that smoking kills. Based on this new information, a number of leading Muslim scholars now rule by *qiyaas* that smoking is *haraam.* One who smokes knowing that it can cause cancer and ultimately his or her death is, in fact, committing suicide and Allaah has said:

﴿وَلاَ تَقْتُلُوا أَنفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا﴾

"And do not kill yourselves, for Allaah is indeed merciful to you." [47]

﴿وَلاَ تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ﴾

"…and do not throw yourselves into destruction with your own hands."[48]

3. The Prophet (ﷺ) also said: "*Whoever kills himself with a knife will be in Hell forever stabbing himself in his stomach. Whoever drinks poison and kills himself will drink it eternally in the Hell fire. And whoever kills himself by falling off a mountain will forever fall in the fire of Hell.*"[49] According to Islaamic law, it makes no difference whether someone kills himself by taking small amounts of poison over a long period of time or a large enough amount all at once. It is *haraam* to take any substance which is known to be harmful.

4. Some people argue that not everyone who smokes gets cancer, in fact the oldest person in China is a woman who smokes a cigar every day and has done so for most of her life. However, laws are not made on the basis of exceptions. Such exceptions are there to remind the believers that life and death are in God's hands. Similarly, there are cases of people whose parachutes have not opened and they fell tens of thousands of feet and yet survived the fall. However, no one in his or her right mind would then go parachute jumping without a parachutebased on such cases. They will assume that to jump without a parachute is suicide. Similarly, the statistics on smoking clearly indicate that the vast majority of smokers get cancer and die. Consequently, decisions have to be made accordingly.

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[45] Reported by Aboo Sa'eed in *Sahih Muslim*, vol. 1, p. 280, no. 1149.

[46] Reported by Jaabir ibn 'Abdillaah in *Sahih Muslim*, vol. 1, p. 280, no. 1147.

[47] Soorah an-Nisaa', (4):195.

[48] Soorah al-Baqarah, (2):195..

[49] Reported by Abu Hurayrah and collected by Muslim (*Sahih Muslim* (English Trans.), vol.1, p.62, no.199).

The famous "Marlboro Man" who appeared on the billboards and advertisements in magazines and newspapers and TV looking very rugged in his cowboy hat and jean outfit. He died of cancer a few years ago and his widow is currently suing Marlboro Cigarette company for causing his death.

ANIMAL SLAUGHTER

Animal lovers in the West have often pointed the finger at the Muslim practice of slaughtering animals, especially on the occasion of 'Eed al-Ad'haa. The French actress Bridget Bardot had made a number of disparaging remarks about Muslims in France for which she was fined in court. It is considered to be cruelty to animals.

1. This is a case of irrational sentimentality. Aborting millions of human fetuses yearly is perfectly fine, but cutting an animal's neck is considered inhumane. The Society of Prevention of Cruelty to Animals (SPCA) has attempted to prohibit Muslims from slaughtering animals in many locations in the West.

2. The Western method of slaughtering involves rendering the animals unconscious prior to cutting off their heads. Smaller animals like chickens are stunned by electrocution while larger animals are stunned with a stun gun. The stun gun contains a piston which strikes the skull of the animal and knocks it unconscious. Anyone who has ever received an electric shock will confirm that it is not a pleasant experience at all. A jolt sufficient to render an animal unconscious will be quite painful. Whacking someone in the head with an iron bar is, without a doubt, an extremely painful experience. Both of these methods are in no way humane. They cause the animals to suffer incalculable pain and are, in fact, geared to facilitate production line slaughter of large numbers of animals.

3. Muslim slaughter which specifies that the knife should be razor-sharp is not felt by the animal. The Prophet (ﷺ) said, "*...Whenever you slaughter, make the knife sharp and relieve the animal.*"[50] Only the jugular veins and the esophagus are cut allowing the animal's heart to pump out most of the blood. The lack of blood to the brain causes the animal to eventually fall into unconsciousness and die gradually. The preferred method of suicide among many Westerners is to cut one's wrists with a sharp knife or razor-blade as it is relatively painless.

4. As for the argument of vegetarians that humans were not meant to eat meat, it is scientifically false. Humans are neither herbivores who do not have the necessary enzymes to digest meat, nor are they carnivores who do not possess the enzymes to digest vegetable matter. They are omnivores, capable of processing both vegetable and meat. The real force behind vegetarianism is the Hindu belief in *karma* which leads Hindus to believe that the goat you eat may be your reincarnated relative.

5. Slaughtering animals in order to use their fur for clothing, though objectionable in the West today, is perfectly valid according to Islaamic law. The animals were submitted to humans for benefit. If their skins and fur provide humans with warmth in winters, they may kill them for it. However, the method of slaughter

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should be humane. Currently, the animals are killed by clubbing them to death which would be *haraam* (prohibited) according to Islaamic law.

DOGS

Non-Muslims observing how Muslims react around dogs are given the impression that Muslims fear and hate dogs.

1. The status of the dog in the West is literally that of being "man's best friend." Dogs are carried, clothed, groomed, kissed and even slept with. Some people even leave all their inheritances to them. Others give their love and affection to them. They replace children for many who have not children or their children have grown up.

2. Cultural Muslims in ignorance often over-react to dogs. If a dog touches them or licks them, they go into a state of shock, believing that they must now wash themselves and their clothing seven times. They scrupulously avoid even brushing against dogs, believing erroneously that even dog hair is impure and that touching it will defile them. However, this is not the case.

3. Islaamic law prescribes that human utensils from which dogs eat must be cleaned. Prophet Muhammad (ﷺ) said, "*If a dog licks food or drink from your vessel, pour the contents out and wash the vessel seven times, one of which should be with earth.*"[51] This is based on the belief that dogs carry some harm in their saliva. The use of earth is for purification as earth, according to modern science, is the best-known source of anti-biotics. However, this is only the case of eating or drinking vessels. There is no legal requirement to do the same if a dog licks someone's hand or touches his or her clothing. The following are some of the diseases currently identified which are transmitted by dogs to humans: The dog tapeworm, *Dipylidium caninum*, is occasionally reported in children in Europe and the Americas.[52] **Campylobacteriosis:** Infection with *Campylobacter* ranks among the most common causes of human bacterial diarrheas. Most human infections are acquired by the ingestion of water, milk, or food contaminated by domestic animals. Up to 11% of asymptomatic dogs and 28% of dogs with diarrhea have been found to excrete this organism transiently. *Campylobacter* infection also has been transmitted by sick puppies.[53] **Leptospirosis**, a common zoonotic infection transmitted by livestock, pet animals, and wildlife, is caused by the spirochete *Leptospira interrogans*. Rats and dogs are important in the transmission of this disease. The organism survives in the distal renal tubules of dogs and the urine may be contagious for life.[54] **Rickettsia rickettsii:** Rocky Mountain spotted fever is an endemic tick-borne disease caused by *Tickettsia rickettsii*. This microbe is transmitted by the wood tick or the dog tick (*D variabilis*). Both humans and dogs

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[52] *Current Medical Diagnosis & Treatment 1982,* p. 893.

[53] Blaser MJ, Cravens J, Powers J, Wang WL. *Campylobacter* enteritis associated with canine infection. *Lancet.* 1978;2:979-981.

[54] Feigin RD, Lobes LAJ, Anderson D, Pickering L. Human leptospirosis from immunized dogs. *Ann Intern Med.* 1973;79:777-785.

can be infected.[55] **Cutaneous Larva Migrans:** Two species of dog hookworms are frequently associated with cutaneous larva migrans, also know as creeping eruptions. *Ancylostoma caninum* is found in dogs.[56] **Visceral Larva Migrans:** This syndrome is mostly found in toddlers. *Toxocara canis,* a dog roundworm, and less commonly, *Toxocara cati,* a cat roundworm, are the ascarids most commonly responsible for human disease. **Cystic Hydatid Disease:** This disease is caused by *Echinococcus granulosus* and *Echinococcus multilocularis*. Canines are the definitive hosts, and human disease follows the ingestion of eggs from contaminated surface water and formites.[57]

4. Keeping a dog in the home or keeping one merely as a pet has been strongly discouraged by the Prophet (ﷺ) who said, "*Angels [of mercy] do not enter homes in which there are pictures [of living beings] and dogs.*"[58] Keeping a dog in the home encourages excessive contact and increases the chance of disease being transmitted to humans or children being bitten and infected. However, keeping a guard dog, a hunting dog or a sheep dog, or a seeing-eye dog, is perfectly permissible.

5. The *JAMA* (Journal of the American Medical Association) in an article entitled "Dog Bites Recognized as Public Health Problem" stated that "(e)very year in the United States, almost 2% of the population is bitten by a dog. The Centers for Disease Control and Prevention (CDC) in Atlanta, Ga, estimates that of those 4.5 million bites, almost 800,000 are serious enough to require medical attention. In extreme cases, about 18 people die from dog bites every year (*Pediatrics.* 1996;97:891-895 and *Injury Prev.* 1996;2:52-54)."[59]

THE ARTS

MUSIC

The general impression among some ignorant Muslims is that Islaam prohibits music. However, that is not the case.

1. God made human nature such that it loves music, especially in the case of children. Islaamic law does not prohibit music but regulates it by banning only its harmful aspects.

2. The Prophet (ﷺ) prohibited the use of wind and stringed instruments in a well known hadeeth saying, "*There will be people of my nation who will legalize fornication, the wearing of silk, drinking wine and the use of musical*

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[55] Comer KM. Rocky Mountain spotted fever. *Vet Clin North Am Small Anim Pract.* 1991;21:27-44.

[56] Croese J, Loukas A, Opdebeeck J, Fairley S, Prociv P. Human enteric infection with canine hookworms. *Ann Intern Med.* 1994;120;369-374.

[57] *Archives of Internal Medicine,* Review Arcitle – September 22, 1997: Human Zoonotic Infections Transmitted by Dogs and Cats.

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[59] *JAMA,* January 22/29, 1997.

instruments..."[60] He also prohibited males from listening to adult female singers saying, "*Some people from my nation will drink wine, calling it another name. Merriment will be made for them by the playing of musical instruments and the singing of adult female singers.*"[61]

3. Folk songs with acceptable content sung by males or females under the age of puberty accompanied by a hand drum (*daff*) are permissible. In fact, the Prophet (ﷺ) encouraged the participation of singing girls at weddings and festivals. Also the recitation of the Qur'aan should be done in a melodious voice as the Prophet (ﷺ) was reported to have said, "*Whoever does not sing the Qur'aan is not one of us.*"[62]

4. Wind and stringed instruments have been banned because of their captivating power. Their notes and chords evoke strong emotional attachments. For many, music becomes a source of solace and hope instead of God. When they are down, music brings them up temporarily, like a drug. The Qur'aan, the words of God filled with guidance, should play that role. A heart filled with music will not have room for God's words.

5. The voices of singing adult females are forbidden for men in order to keep the sensual atmosphere of the society at a minimum. Men are much more easily aroused than females as has been thoroughly documented by the clinical studies of Masters and Johnson. Consequently, the male voice has not been prohibited to females according to Islaamic law. Furthermore, the male voice leads the masses in formal prayers.

6. The musicians of the world represent some of the most corrupt elements in society. Suicide and drugs are rampant among them. If their music was truly beneficial it would have benefited them first and foremost.

ART AND PHOTOGRAPHY

It is well known that Islaam opposes pictorial representations of living beings.

1. This prohibition was not first introduced by Prophet Muhammad(ﷺ). It can be found in the Mosaic law also.

2. Although image making has been banned in Islaam from its inception, it reappeared in Muslim Spain, Mogul India, Safawid Persia, and the Ottoman Empire.

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[60] *Sahih Al Bukhari,* vol. , p. , no. .

[61] *Sunan ibn Majah,* vol. , p. , no. and authenticated in *Silsilah al-Ahaadeeth as-Saheehah,* vol. 1, p. 136-139, no. 90.

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3. The Prophet (ﷺ) prohibited all forms of imagery, whether drawings, paintings, bass relief, or statues. He is quoted as saying, "*Those receiving the most severe punishment on the Day of Judgement are the image makers.*"[63]

4. Idolatry began with image making. Furthermore, the vast majority of pagan religions, even until today, worship human or animal images. Religious images (icons) play a large part in Christian worship. Statues, carvings and paintings of Jesus are central to both Protestant and Catholic worship. Catholics also venerate images of saints and use them in devotion. The Qur'aan quotes the pagan Arab response to Prophet Muhammad's invitation to monotheism in verse 23 of Soorah Nooh: **"They said to each other: 'Don't leave your gods! Don't give up *Wadd* and *Suwaa'*, *Yaghooth*, *Ya'ooq* and *Nasr*."** One of the Prophet's companions, Ibn 'Abbaas, explained this verse as follows: "These were idols of Noah's nation which in time ended up among the Arabs. They were named after righteous men among Noah's people. When they died, Satan inspired the people to make statues of them named after them. The statues were placed in their favorite meeting places as reminders of righteousness and no one of that generation worshipped them. However, when that generation died off, and the purpose of the statues was forgotten [Satan came to their descendants and told them that their predecessors used to worship the statues, because it was due to them that it rained. The descendants were fooled and began to worship them as idols.][64] The following generations [continued] to worship them.'[65]

5. Artists often express a desire to create a work of art "greater than life." Great works of art become so sacred to art lovers their value may exceed that of human life. If an art museum was on fire and an art lover saw the Mona Lisa hanging on a wall and a child calling out for help sitting underneath it, and he or she was only able to save one, the child would likely be left to die as, according to the art lover, there are many other children but only one Mona Lisa.

ISLAAM AND MODERN SCIENCE

Historically, there was no conflict between science and Islaamic teachings. There was no equivalent to the Dark Ages which enveloped Europe due to the Church's opposition to scientific advancement.

THEORY OF EVOLUTION

This theory has become scientific fact in the minds of most people in the world today. However, it remains a theory which has never been proven.

1. The fossil record disproves the theory of Evolution. The fossil record readily shows a succession of forms (minute single-celled organism [e.g. bacteria and algae] 2. Multi-celled invertebrates (e.g. sponges, snails and jellyfish) 3. Amphibians 4. Fishes with backbones 5. Reptiles (including dinosaurs) and 6.

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64 *Tafseer at-Tabaree,* vol. , p. .

65 *Sahih Al Bukhari,* vol. 6, pp. 414-415, no. 442.

Mammals and birds). Darwin hoped that it would do more. He believed that the stages were linked; each turning into the other. Darwin mentioned in his book, *Origin of the Species*, that the weakest point of his theory was in the lack of transitional fossils to illustrate the evolutionary process. "The number of intermediate varieties which have formerly existed on the earth must be truly enormous. Why then is not every geological formation and every stratum full of such intermediate links? Geology assuredly does not reveal any such finely graduated organic chain; and this perhaps is the most obvious and gravest objection which can be urged against my theory.[66] He was optimistic that further archaeological research would provide the hard evidence necessary. However, till today the gaps in the fossil record remain. To date, nearly 250,000 different species of fossil plants and animals have been identified in the world's museums. Yet, the transitional fossils remain as elusive as they were in Darwin's day. Instead, species appear in the fossil sequence very suddenly and show little or no change during their existence in the record then abruptly go out of the record. **Pre-Cambrian Fossils:** Although there are many places on Earth where 5,000 feet of sedimentary rock stretch unbroken and uniformly beneath the Cambrian period, not a single indisputable multi-celled fossil has been found there. **Cambrian Fossils:** After 3 billion years in which nothing more complicated than bacteria and algae lived upon the earth, and explosion of life forms appeared. Billions upon billions of fossils have been found showing a marine life that suddenly became rich and abundant. Clams, snails, octopuses, crustaceans with hard shells and jointed legs, spiny-skinned animals such as starfish, sea urchins, and sea lilies. The dominant life form appears to have been the now-extinct sea creature known as the *trilobite.* It grew up to a foot in length, had a distinctive head and tail, a body made up of several parts and a complex internal system.[67] Some species have been put forward at different points in time as transitional. However, none have survived close scrutiny. For example, the coelacanth which was abundant 400 million years ago was quoted as an intermediate between fishes and land animals because of the limb-like characteristics of its fins. It was supposed to have been capable of lurching forward on land in search of food, eventually staying there for longer and longer periods of time until it disappeared from the fossil record about 70 million years ago. However, archaeologists found it in the fish market in Madagascar and in 1950's Madagascaran fishermen pulled up dozens of living fossils in their nets.

2. The attempt to explain the origin of life using Darwin's theory fails at every step. The first step of creating the precursors of life from non-living chemicals has not been experimentally replicated. **Stage One:** From inorganic to organic – from the gases which presumably surrounded earth to the simplest amino acids, containing about ten atoms, which are the most basic of the biochemical universals. Experimentally, Stanley Miller in the United States showed in 1953 that by passing an electrical discharge through the appropriate gases, surprisingly large amounts of amino acids were formed. The experiments are acknowledged as a major break through in understanding how life got under way. Since then other essential chemicals have been synthesized. However, until today, five of the

[66] *The Origin of the Species,* p.

[67] T.N. George, *Science Progress,* 48 (1960), p. 1.

twenty amino acids common to all living beings have resisted human attempts to create them artificially. A Russian biochemist by the name of Aleksandr Oparin first proposed in 1924 a model of the atmosphere of the primitive earth free of oxygen (oxygen literally eats up any primitive organic chemicals such as amino acids) containing hydrogen, methane, ammonia and water. Life on earth is shielded from certain death due to ultraviolet cosmic rays by the ozone layer, which blankets the earth between fifteen and thirty miles above the surface. Without oxygen in the atmosphere of the primitive there would have been no ozone layer and the first living organisms would have been wiped out by cosmic rays, and with oxygen present, the first amino acid could not have been produced. Imaginative and elaborate solutions have been written to solve this riddle. But for every suggestion, there is an insurmountable objection. **Stage Two:** Assuming that there was (around 4 billion years ago) a sea with a 10% solution of amino acids, sugars, phosphates, and so on, two major steps have to take place simultaneously. Amino acids must link together to form proteins and other chemicals must join up to make nucleic acids, including the vital DNA. Proteins depend on DNA for their formation and DNA cannot form without pre-existing protein. Nor is it relatively easy chemistry. Proteins are highly complex molecules. Where an amino acid typically has ten atoms, a protein may have thousands. **Stage Three:** The formation of the cell wall.

3. The reconstructed "ape-men" are either so close in facial structure to "modern" humans that they would go unnoticed among some existing human communities today or they are so ape-like that they were probably apes and not humans at all. Anthropologists hold that they were human because some of them walked upright or because of the primitive implements found in their vicinity. However, there could have existed apes which walked upright in the past and the implements could have belonged to others or they could have been a species of apes which used some implements. Modern baboons are known to use sticks with which to hunt and chimpanzees to crack open coconuts with stones. The vogue for reconstructing life-size models of human ancestors on the basis ofthe flimsiest fossil evidence produced a number of blunders over the years. In the absence of fossils in the Victorian era, Prof. Ernst Haeckel commissioned a drawing of a human intermediate and gave it a resounding Latin name *Pithecanthropus ailanthus*, the ape-man with speech. In 1912 Charles Dawson announced the discovery of fossil bones and tools at Piltdown in Kent, Southern England. The Piltdown Man was given the Latin title *Eoanthropus dawsoni* Dawn Man and a series of finely detailed life-size models were reconstructed for exhibition in museums of the world. In 1953 when the Piltdown fossils were put under fluorine tests and Carbon-14 dating in 1959 it showed that the lower jaw was that of a modern orangutan and the skull of a 600 year old human and that the fragments had been deliberately stained with chromium and acid iron sulfate. In 1922, H.F. Osborn, head of the American Museum of Natural History, received a fossil tooth in Pliscene (1million year-old) deposits which was subsequently declared human-like. Nebraska Man was given the title *Hesperopithecus* and in 1922 Professor Sir Grafton Elliot Smith of Manchester, UK, authorized a detailed reconstruction of Mr. and Mrs. *Hesperopithecus* that appeared in the *Illustrated London News.*

However, the tooth later turned out to be not apelike or human at all, but belonging to an extinct pig.[68]

4. Embryology was also used to promote human evolution. It was claimed that developing embryos pass through its various ancestral life-forms. The developing human start as a single cell, becomes a worm-like multi-celled organism, develops limbs and exhibit fish-like characteristics (gill slits), amphibian characteristics, then mammalian (e.g. a tail), and finally evolves into a human being. Prof. Ernst Haeckel, one of the best known scientists in Germany of the 19th century, in his books *Natural History of Creation* and *Anthropogeny* illustrated that the embryos of man, the ape, the dog, the rabbit, the pig and the sheep, though recognizable as vertebrates could not be distinguished from each other. This illustrated comparison continues to be cited in encyclopedias and school texts as proof of evolution to this day. However, the embryos only looked the same in Haeckel's books because he had chopped of the bits here and there and added bits elsewhere to make them seem identical. As to the 'gill slits' (*pharangal pouches*), which are perhaps the most widely cited embryological evidence of evolution, they serve as guides to the developing blood vessels. In fishes they turn into gills, nerves, muscles, bone and cartilage while in mammals they turn into glands. They cannot be used for breathing which is the function of gills.

THE BIG BANG

The expansion of the universe, one of the most imposing discoveries of modern science, was first suggested by the general theory of relativity and is supported by the calculations of astrophysics. The regular movement of galactic light towards the red section of the spectrum is explained by the distancing of one galaxy from another. Thus, the size of the universe appears to be progressively increasing.

1. Chapter *ath-Thaariyaat* of the Qur'aan, revealed 1,400 years ago, seems to allude to this fact: **"I built the heavens with power and it is I who am expanding it."** (51: 47). This is only one of many facts of modern astronomy which have been mentioned in the Qur'aan.

2. Modern astronomy confirms that the solar system is moving in space at a rate of 12 miles per second towards a point situated in the constellation of Hercules (*alpha lyrae*) whose exact location has been precisely calculated. Astronomers have even given it a name, the solar apex. Chapter *Yaa Seen* of the Qur'aan vividly describes the settled place for the sun: **"The sun runs its course to a settled place. That is the decree of the Almighty, the Al l Knowing."** (36:38)

3. Among the achievements of modern science is the "conquest" of space which has resulted in man's journey to the moon. The prediction of this event can be found in chapter *ar-Rahmaan* of the Qur'aan: **"O assembly of Jinns and humans, if you can penetrate the regions of the heavens and the earth, then penetrate them. You will not penetrate them except with authority."** (55:33)

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[68] *The Neck of the Giraffe,* p.

CLONING

Cloning is defined in biology as the production of a genetically identical duplicate of an organism and in the world of scientific technology as the artificial production of organisms with the same genetic material. In simple terms cloning is genetic duplication.

1. Humans have been cloning roses long before knowing what cloning is. In1997 cloning made the headlines around the world when Dr. Wilmut announced that he had successfully cloned a sheep named "Dolly" from the mammary cell of an adult ewe. However, Wilmut had actually manipulated an egg rather than actual cloning. This process is currently referred to as cloning even in scientific circles.

2. The application of cloning techniques to agricultural and animal husbandry might be the clue for boosting food production the world over. Islaam has no objection to gene-manipulation in the animal and vegetable kingdom as long as no harm to human life has been confirmed.

3. Cloning may be used to save a life by giving children who need organ transplants to have a clone born to donate organs. The need for bone-marrow transplants in children with leukemia has raised the ethical issues about parents having other children to provide the transplant. Cloning could also be a big advantage for people who have lost a loved one like the copy of a child for a couple whose child had died.

4. Scarcity of organs or human parts is putting tremendous pressure on scientists to come up with a way to generate organs and human parts in the laboratories. Without a parent body the generation of organs and parts seems unlikely. Consequently, the demand will be for the cloning of an entire human.From the statements of a number of scientists it appears that the main thrust of cloning a human being is the prolonging of human life with the ultimate goal of achieving eternal life. In the first stage, a human clone would be a source of original spare parts to replace worn out parts in a relatively healthy body. Ultimately a brain transplant would eliminate multiple operations in an old or unhealthy body. The belief that the totality of a human being is the contents of the human brain offers the possibility of avoiding operations by simply attaching electrodes to the human brain and downloading its contents into a computer. Once the process is complete, electrodes could be reattached to a cloned body and the stored contents of the computer could be uploaded into the new body. In that way human beings who could afford such an operation could live forever.

5. Islaam opposes such plans because, if they succeeded the clone would be another human being, having its own spirit and right to life. The clone would belike an identical twin who, though looking exactly the same as its brother/sister, is a unique individual.

6. Those believing that humans are the contents of their brains, since the70's, have paid tens of thousands of dollars to have their heads severed at death and preserved in liquid nitrogen with the hope that they will be revived at some time in the future. However, their fate is no different from the pharaohs who mummified their bodies in the vain belief that they would continue to live after

their deaths. Death is a one way street. There is no coming back. The near-death experiences are hallucinations. Those who were revived did not die, but only appeared to die to observers or to less sensitive instruments.

7. Cloning has also been proposed as a possible solution for getting children if parents happen to be infertile. This would create ethical problems as a clone of the husband would be genealogically his brother and of the wife her sister.

TEST-TUBE BABIES

Artificial insemination has become a popular modern solution for infertility. Scientists have managed to facilitate the birth of children in a variety of formats. Mothers have given birth to their daughters' children, sisters have borne children for their sisters and even daughters for their mothers.

1. Only one format is permissible from an Islaamic perspective; the sperm of the husband combined with the ovum of the wife in the womb of the wife. Artificial insemination in this format aids the natural parents have children.

2. The other formats are all considered illegal and create obvious confusion in genealogy. The husband's sperm combined with another woman's ovum is not genetically his wife's child, even though she bears it. The child would be considered the product of adultery. The husband and wife's sperm and ovum borne by the wife's mother is not the couple's child any more than it is the mother's.

SEX-CHANGE OPERATIONS

Western medicine has succeeded in developing surgical procedures to change men into women and women into men.

1. In cases of hermaphrodites who possess male and female organs, surgery and hormonal treatment to stabilize the dominant gender would be considered corrective surgery, and from an Islaamic perspective permissible.

2. Men who merely prefer to be women or vice versa would not bepermitted to make the change. Such change would fall under the heading of Satan's challenge mentioned in the Qur'aan: **"Indeed, I will take my share of Your servants by leading them astray and filling them with vain desires. I will instruct them and they will cut pieces out of the ears of cattle and they will change Allaah's creation."** The operations do not really turn them into the opposite sex. They are unable to bear children or ejaculate sperm. They remain men pretending to be women and vice versa.

ORGAN DONATION

1. The Qur'aanic verse which prohibits foods states at the end that one forced my eat them. From this verse the following two legal maxims were derived: "Necessities overrule prohibitions" and "Choosing the lesser of two evils, if both cannot be avoided." These maxims provide the foundation for the permissibility organ donation in Islaam. Saving human life is a "necessity" which outweighs the

prohibition of damaging a human body (whether living or dead). Injury to the donor's body is also a lesser evil than letting the patient die. On the basis of these principles it is also permissible for someone starving to death to eat the body of someone already dead.

2. The sale of organs would be prohibited in Islaam as it currently is internationally. Where public health facilities are not available and organ transplant operations are performed in private medical institutions, only the rich will benefit from such operations. Such a situation also promotes the trade in human organs as there are many in the Third World willing to sell organs for some quick money.

3. The transplanting of sex organs like testes capable of producing and discharging sperm or ovaries capable of ovulating into another person would be unlawful. It would lead to confusion of genealogy and the conception of babies by gametes not united by marriage, since the sperm and ovum will always belong to the donor and not the recipient.

COSMETIC SURGERY

Plastic surgery has become very popular in the West mainly for personal beautification.

1. Islaamically, plastic surgery would be permissible in correcting birth defects like cleft-palate and hair-lips, or reconstruction of missing or deformed limbs.

2. The Prophet prohibited the plucking of eyebrows, tribal scarring, tattooing and artificial spacing teeth.[69] These are ancient methods of cosmetic surgery most of which have survived in technologically advanced methods until today.

3. Unnecessary cosmetic surgery is an expression of displeasure with Allaah's creation. Michael Jackson is a classical case in point This form of surgery would be forbidden in Islaam as it falls under the

4. Cosmetic surgery is currently used by many to remain youthful looking.

EUTHANASIA

The word *euthanasia* is of Greek origin literally meaning "a good death." It has been defined as "the act of killing a person painlessly for reasons of mercy". The killing may be done through active means, such as administering a lethal injection, or by passive means, such as withholding food and water.

1. Supporters of euthanasia argue that it gives relief from pain and suffering. Furthermore, it emerges from the human right to control their own lives and then die with dignity. They also argue that by ending the life of a hopeless case, another's life in need of a organ could be saved.

2. This view is a secular view which sees this life as all there is. The Islaamic view is that a person's life should not be taken. The longer they live, the more opportunity

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they have to do good deeds which will benefit them in the next life. Furthermore, pain and suffering are purifiers for the believers. Prophet Muhammad said, "*Don't abuse fever, for it cleans out the sins of humans the way a furnace cleans the dirt from iron.*"[70]

ALIENS

Millions and millions of dollars are spent annually on S.E.T.I. (Search for Extra-terrestrial Intelligence) projects. These activities are funded by atheist elements in the scientific community driven by a need to confirm their belief that human life is a product of an accident. Since there are billions of galaxies containing billions of stars, planets like earth must have formed around many suns, and the accident must have repeated itself a number of times.

1. From an Islaamic perspective, the alien nation which lives among us possessing intelligence and free-will is the nation of the *Jinn*. The prophets of God have informed humans about them in order to protect them from their harm. Beyond them there are no other forms of intelligent life anywhere else in the universe having a choice between good and evil. If they did exist and they would make contact with us, the prophets would have informed us about them. As to animal and vegetable life, they may exist elsewhere as the Qur'aan does speak of a multitude of species unknown to us.

2. What has been observed of UFO's and their passengers are mostly hoaxes or explainable natural phenomenon. However, what remains unexplained of these reports could very well be *jinns* taking visible forms to confirm the false beliefs about extra-terrestrial life and the non-existence of God.

ECONOMICS

INTEREST

Interest is forbidden in Islaam in no uncertain terms.
Interest was forbidden in the Old Testament Deuteronomy23:19 "You shall not lend upon interest to your brother, interest on money, interest upon victuals [food or provisions], interest on anything that is lent for interest." However in verse 20 the prohibition was modified to allow interest from non-Jews; "To a foreigner you may lend upon interest but to your brother you shall not lend upon interest."

ISLAMIC BANKING

When banking without interest was first proposed in the early 70's, the Western financial world scoffed at the idea. The idea of banking without interest was inconceivable even though it was well known among economists that the lower the interest rates the healthier the economy. But zero interest was never considered.

Today Islaamic Banking is recognized as a leading financial institution and the vast majority of leading international banks (e.g. Citicorp, Deutshe Bank) have Islaamic investment accounts and portfolios. These were not introduced merely to maintain their Muslim customers. If such accounts meant financial loss, the banks would not entertain them. On the contrary, they have been found to be very viable and profitable. Over 200 Islaamic financial institutions worldwide are managing funds of over USD 150 billion. Even with its strict codes, Islaamic banking is growing at a fast

[70] *Sahih Muslim,* vol. , p. , no. .

rate of 15 percent annually over the past decade. In recent years, Iran, Sudan, and Pakistan have banned traditional commercial banking and adopted Islaamic banking models.

1. Islaamic Banking is the response of the Muslim mind to the institution of commercial banking[71]. It reorganizes the financial institutions on a basis other than interest. Money is not priced. Thus loans must be given free of charge. Islaam does not want social relations to be organized on premises in which one person takes advantage of another (creditor-debtor relationship). Justice and fairness forms the basis of Islaamic economic principles. On that basis, no reward is given for capital unless it is exposed to business risk.

2. The basic framework of Islamic financial intermediation is participatory in nature. The five main modes of Islaamic financing all reflect this framework. 1) *Muraabahah* (Mark up or Cost plus financing). The client goes to the Islaamic bank to get finance in order to purchase a specific commodity. The bank purchases the commodity on cash and sells it to the customer on a profit. Since the client has not money, he buys the commodity on a deferred payment basis. The two sale contracts should be separate and real transactions 2) *Mushaarakah* (Partnership). Two or more financiers provide finance for a project. All partners are entitled to a share in the profits or share in the losses resulting from the project in a mutually agreed upon ratio. 3) *Mudaarabah* (Profit sharing) is an Islaamic contract in which one party supplies the money and the other provides management in order to do a specific trade. The profits in such an agreement may be shared in any proportion agreed between the owner of the capital and the agent before hand. However, the loss is completely borne by the former. 4) *Ijaarah* (Leasing) is a scheme by which the Islaamic bank purchases an asset as per specification provided by the client. The period of lease may be determined by mutual agreement according to the nature of the asset. During the period of the lease, the asset remains in the ownership of the lessor (the bank) but its right to use is transferred to the lessee. At present many Islaamic banks are experimenting with lease purchase agreements in which the lessee can purchase the wquipment at the end of the lease period at a price agreed upon in advance. 5) *Loans with service charge* in which the fee is the actual expenditure and any excess to actual service related expenses is considered interest. The service charge can only be calculated accurately after all administrative expenditure has already been incurred (e.g. at the end of the year). It is permissible to levy an approximate charge, then reimburse or claim the difference at the end of the accounting period. 6) *Qard Hasan* (Interest free loans) signifies the benevolent nature of lending and is a service provided to the community. The banks vary in their policies of loans. Some provide them only to holders of investment accounts with them, some to all bank clients, others to needy students and the destitute, yet others to small producers, farmers and entrepreneurs who are not qualified to get finance from other sources.

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[71] Modern commercial banking activity is based on the creditor-debtor relationship between the depositors and the bank on one hand and between the borrower and the bank on the other. Interest is viewed as the price of the credit, reflecting the opportunity cost of money.

ISLAAM AND TERRORISM

ISLAAM SPREAD BY THE SWORD

The common image of Islaam being spread by an Arab on camel back riding in off the desert with a Qur'aan in one hand and a scimitar (a curved sword) in the other offering a choice of either accepting Islaam or losing one's head.

1. As mentioned earlier under the issue of apostasy, forcible conversion is prohibited in Islaam. The religion did not spread by the sword. There were military confrontations between the Muslim state and the existing world powers of Rome and Persia. However, the areas conquered were put under Muslim administration and the populations were free to maintain their own beliefs. Muslims ruled Egypt, Palestine and Lebanon from the 8th century and sizeable Christian communities continued to exist over the past 13 centuries. Muslims ruled Spain for 700 years and India for 1000 years without the vast majority of the population converting to Islaam.

2. The largest Muslim country in the world today is Indonesia, having over200 million citizens, never saw a Muslim soldier. Islaam spread there andin Malaysia and Philippines by trade. That was also the case of Islaam's spread in West African countries like Nigeria, Ghana, Senegal, Chad and Niger. Also, Islaam is the fastest growing religion in America today with anywhere between300 and 500 converts daily. This is taking place without any soldiers or even missionaries.

SUICIDE BOMBINGS

Suicide is forbidden in Islaam so the concept of "suicide bombing" is fundamentally unacceptable in Islaam.

1. The intention behind suicide is to escape the problems of this life. Life has become so burdensome for them, they decide to end their lives. Those who strap bombs around themselves in order to kill as many of the enemy soldiers as possible are not tired of life. This is a form of military strategy. TheHamas Movement resorts to this method of attack because they do not have the military strength to confront the enemy on the battlefield.

2. In terms of civilian deaths in Israel, those involved in the struggle there argue that the whole population undergoes military training and most carry arms. Consequently, the population at large are not considered civilians, but military reserves. At any rate, their military operations are not directed at civilians but at military vehicles carrying military personnel. Unfortunately, the blasts sometimes catch civilians in the vicinity.

TERRORISM

Terrorism is defined by the American government as the threat or the use of violence to advance a political cause by individuals or groups, whether acting for or in opposition to established governmental authority, *when such actions are intended to shock, stun, or intimidate a target group wider than the immediate victims*. Actually such a general definition will include all wars of liberation from the American War of Independence to the French Revolution. The worst aspect and perhaps the most common feature of terrorism is the unleashing of violence against innocent civilians.

1. The State of Israel is the most recent example of the establishment of a state by terrorism. It was established by Jewish terrorist groups, the most infamous of which was the Stern Gang.

2. The term "Muslim terrorist" is used to label Islaam as a terrorist religion. However, it is a misnomer. When IRA bombers struck, they were not labeled as "Catholic terrorists" even though the struggle is between Catholic Ireland and Protestant Northern Ireland supported by Protestant England. Likewise, when Timothy McVeigh blew up the CIA headquarters in Oklahoma City in 1995 killing 168 people, he was not labeled as a "Christian terrorist", though he was Christian and a terrorist. In fact the "Muslim terrorist" label was attached to the activities of the PLO who were a mixture of Muslims, Christians and communists. The PLO is not, nor was it ever, a Muslim organization. It is a nationalist organization working for the establishment of a secular Palestinian state.

3. The face of terrorism can be seen in the extremist movements of Egypt. Al-Gama'a Al-Islamiya (Islamic Group) and Jihaad Movements provided shock troops for a bitter struggle with Egypt's security forces that caused about 1,200 deaths from 1992 to 1997 but failed to topple Hosni Mubarak's secular rule. The Gama'a claimed responsibility for the Luxor massacre of tourists in November 1997. However, in March 1997 its exiled leaders declared a unilateral truce and renounced violence. The philosophy of these movements and their program of action have been loudly condemned by leading Muslim scholars internationally as well as local Egyptian scholars.

4. The case of Algeria is somewhat more complex. However, it is sufficient to say that the Islaamic Salvation Front (F.I.S.) - which was poised to win the elections cancelled by the Algerian military - renounced violent struggle over a year ago, yet the slaughter of innocents still continues. From the beginning of the civilian slaughters, the F.I.S. disclaimed them and identified the G.I.A. as the main culprit. Recent reports indicate that the G.I.A. was created by government secret service agents to discredit the F.I.S.'s military struggle by alienating them from the masses through atrocities.

5. Islaam opposes any form of indiscriminate violence. The Qur'aan states: **"Anyone who has killed another except in retaliation, it is as if he has killed the whole of humankind."** (32:5) There are strict rules regulating how war may be conducted. Prophet Muhammad forbade the killing of women, children, and old people and the destruction of Churches and Synagogues or farms. Of course, if women, children or the elderly bear arms they may be killed in self-defense.

JIHAAD

Usually translated by the Western media as "holy war" is a greatly misunderstood principle in Islaam. There is no term in Arabic which means "holy war". War is not "holy" in Islaam it is.

1. The meaning of *jihaad* is "striving" or "struggle". It is used in Islaam to refer to a variety of different efforts enjoined upon the believers. Striving to keep God and His Messenger more important than loved ones, wealth and one's own self is the

most basic form of *jihaad* prescribed on every Muslim. The Prophet said, "*No one has truly believed until Allaah and His Messenger becomes more beloved than everything.*"[72] Doing the righteous deeds prescribed by God is itself a *jihaad.* The Prophet was reported to have said, "*The best jihaad is the perfect Hajj.*"[73] On another occasion, someone asked the Prophet if he should join the *jihaad*. The Prophet responded by asking him whether his parents were still alive and when he replied that they were, he said, "*Make* jihaad *by serving them.*"[74]

2. Defending Islaam and the Muslim community is a primary aspect of the physical *jihaad* which involves taking up arms against an enemy. God states in the Qur'aan **"Permission to fight has been given to those who have been attacked because they are wronged. And indeed, Allaah is Most Powerful ."** (22:39) **"Fight in the cause of Allaah against those who fight against you, but do not transgress the limits. Indeed Allaah does not love transgressors."** (2:190). Muslims are also enjoined to fight against tyranny. The Qur'aan states, **"Why shouldn't you fight in the cause of Allaah and for those oppressed because they are weak. Men, women and children who cry out, 'Our Lord! Rescue us from this town of oppressors and "** (4:75)

SECTS

The impression is often given that Muslims have many sects just as Christians and Hindus. However, the divisions within Christianity split the followers right down the middle into two major camps; Catholics and Protestants. Each sect has about the same number of followers as the other. And the Catholic Douay Bible has 7 books not recognized by Protestants.

SHI'ISM

1. The main division among Muslims is between "Sunnis" and "Shi'ites". However, the vast majority of Muslims, some 80-85% of all Muslims, are "Sunni". Consequently, "Shi'ites" represent on a fringe group among Muslims. Due to the success of the Iranian Revolution, and the active role played by Imaam Khomeini in the political sphere, Shi'ites have often become the spokesmen for Muslims.

2. The main difference between mainstream Muslims and Shi'ites is the Shi'ite belief in the 12 Imaams whom (with the exception of Zaidite Shi'ites of Yemen)

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73 *Sahih Al Bukhari,* vol. , p. , no.

74 Ibid., vold., p. , no. .

have been given divine attributes of absolute infallibility[75], knowledge of the past, the future and the unseen[76], and control over the atoms of creation[77].

KHAARIJITES/ IBAADISM
ISMAILISM
DRUSE
NUSAIRISM
BAHAISM
QADIANISM
NATION OF ISLAM

[75] Muhammad Rida al-Muzaffar states in his book *Faith of Shi'a Islam,* "We believe that, like the prophet, an **Imaam must be infallible, that is to say incapable of making errors or doing wrong, either inwardly or outwardly, from his birth to his deat, either intentionally or unintentionally,** because the Imams are the preservers of Islam and it is under their protection. (p.32). See also Sayed Saeed Akhtar Rizvi's book *Islam,* (Teheran: A group of Muslim Brothers, 1973), p. 35.

[76] Al-Muzaffar states: "We maintain that the powers of the Imams to receive inspiration has reached the highest degree of excellence, and we say that it is a Divinely-given power. By this means **the Imam is able to understand information about anything, anywhere, and at any time,** and he understands by means of this Divinely-given power at once, without recourse to methodological reasoning or guidance from a teacher." (*Faith of Shi'a Islam,* p.32)

[77] Imam al-Khomeini states: "Certainly the Imam has a dignified station, a lofty rank, a creational caliphate, and **sovereignty and mastery over all atoms of creation.**" (*Al-Hukoomah al-Islaameeyah,* Beirut: at-Talee'ah Press, Arabic ed., 1979, p. 52).

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CONTEMPORARY ISSUES